

BLUE GRASS BLADE

Published 29th Sept 02
23 W. Main

DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU—CONFUCIUS.
THE WORLD IS MY COUNTRY; TO DO GOOD MY RELIGION—TOM PAINE.
AN HONEST GOD IS THE NOBLEST WORK OF MAN—INGERSOLL.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

PUBLISHED WEEKLY; \$1.00 A YEAR IN ADVANCE.

VOL. XI. NO. 11.

LEXINGTON, KY., SUNDAY, MAY 4, E. M. 302.

\$1.00 A YEAR

PREMIUMS

FOR THE B. G. B. THAT BEAT THE BAND

"Behind the Bars 31498," or Dr. J. H. Greer's "Physician in the House," as a Premium For Every Five New Subscribers at 50 Cents Each.

BUT THEY MUST BE NEW ONES.

I have started out to raise 100,000 readers for the Blue Grass Blade, in 3 years from the time the linotype first turns a wheel in the Blade office, and of these 25,000 should be in one year from that time.

Of course Mr. Hughes and I appreciate that this can only be done at the minimum margin of profit. One of the plans to do this is by giving premiums. The premiums that we offer are: any person written book, "Behind the Bars 31498," and "A Physician in the House," by Dr. J. H. Greer, of Chicago, who I think, is, or was, a Professor in the Medical College in that city.

For every 5 new subscribers—and they must be really new ones—at 50 cents each, I will give either one of the above books may be selected by the party getting 5 new subscribers, and he shall have one of these books for each 5 that he may get.

The copies of "Behind the Bars 31498," that will be given are all neatly bound with gilt edges, and a fine picture of Editor Moore.

This book belongs equally to Mr. Hughes and myself. We sold it at \$1.50 a copy until all expenses of its publication were paid and about \$100.00 over, and then we reduced the price to \$1.

The price of Dr. Greer's "Physician in the House" is \$2.75.

Dr. Greer has promised to supply us as many of this book as we want at a mere nominal price. As its name suggests it is intended to take the place of a physician, to a great extent, by giving persons about the symptoms of diseases and their treatments.

The book has 1,000 pages, and is so heavy that in all cases where we can we will send it (prepaid in all instances) by express.

For each 5 sent at 50 cents each, either one of these books will be sent that may be chosen by the party sending the subscribers.

WIRELESS SPECIAL FROM HELL.

AMEN CORNER, HELL.

April 14, E. M. 302.
Dear Moore—I got here about three minutes after I shuffled off the mortal coil in Washington. Really to a man who has lived in Washington the change is rather a pleasant one; the people here are generally more moral than in Washington and everybody here is intelligent. I meet a good many of your old Campbellite preacher chums here. They don't like it; not intelligent enough for the society here and not water enough for them.

When I got here they crowded out to meet me like they did in Lexington, when you got back from the penitentiary. Soon after I got here I heard an imp that was talking to the devil and I listened to what he was saying. It made me laugh and I thought I would tell you about it and you might stick it in the Blade, but don't give my name because I don't want the boys to know I am up again this racket.

The conversation was as follows:
Devil—What ails that fellow laying on the gasoline grid?
Imp—He says he's cold.
Devil—Cold? Good God! Ain't he being foolish and are not easily pushed?
Imp—Yes; but he says he was a Campbellite sinner buster from Charlie Moore's hell. And he's got an "investment company" and has gotten used to roasting.

Imp—He says it that damned fellow Baker?
Imp—Yes, sir.
Devil—Well, try basking him.
If you print it and can get up a few copies on asbestos for this climate I would like to see it. Send word to me to send you a five dollar William—use for the Blade for a year. My address is: Hell, Amen Corner, Preachers' Row, 5, 1, Number 672, 431, 397. Get the figures right because if you don't some of these other preachers will get it and steal it as they do everything else they can get their hands on.

Give my love to Walton, the Daily Democrat man, that used to boost:

DR. M. R. HAMMER OF NEWTON, IOWA

Is Sent to the Penitentiary Because He is an Infidel.

Port Madison, Iowa, April 25, 1902, 1:20 at night.
Rev. C. C. Moore.

Dear Sir and Friend:—You will see, by the above, that I am at Port Madison, writing you by last letter as a free man this morning. I will be taken to the prison and locked up for three and a half years. We thought it was stayed off for a few weeks at least, but with one hour's notice I was taken from my family, and when the door of the penitentiary was opened to you I will be thrust in this morning.

Write Mr. Hammer at once, if you can and help her with your sympathy. Your Brother,
M. R. HAMMER.

P. S.—Send the Blade to my address, care Hon. N. N. Jones, Warden Penitentiary, Port Madison, Iowa, and I will send you as soon as I get out of this prison. Write me and I will answer as soon as I can. M. R. H.

EDITORIAL COMMENT.

I will explain Dr. Hammer's letter as tersely as possible to a justice to the facts.

I am in my way related to Dr. Hammer and have no interest in him other than an exceedingly good and valuable and honest and peaceable man who as a citizen, a physician, a husband and father and infidel and a Prohibitionist has spent his life, his energy and his means earnestly and intelligently and honestly in the happiness of the world.

In his personal habits he is a model of abstinence, not using liquor or tobacco or even tea or coffee.

My rather long life, now so long and so full of trouble and sorrow.

When I was put in the penitentiary because I was an infidel his letter of deep sympathy came immediately to my mind.

Dr. Hammer raised the money to pay my expenses to the annual picnic in Moffat's woods, three miles from Newton, where two years ago last fall, I was the principal speaker. A splendid feast was given to which Christians and infidels were alike invited and the good audience was probably principally of Christians. I was Dr. Hammer's guest while there and a most attentive host and hostess that he and his wife were. I never saw.

He is a poor man, though he seemed to have a large and active practice, but I think his patrons were largely of the penitentiary simply because he is an honest man.

The most cordial greetings passed between him and all of the many people he met when he was in.

The first person that he took me to was a young woman who was a Methodist and a hopelessly helpless invalid from years of rheumatism, she having expressed to him a desire to see me.

Dr. Hammer was just beginning to get gray and is a man about 5 feet and 9 inches tall, and a little more than ordinarily fleshy.

While he is not aggressive or unnecessarily offensive in the expression of his infidel opinions, he expresses them so freely that while I was speaking I pointed to him in the audience and said, "There is a man who will be sent to the penitentiary simply because he is an honest man."

I have known everything about this case from the start, and I sent him \$10 to assist him in his defense. I have never, until this time, said anything about the case in the Blade because his attorneys thought best that I should not do so.

I have gotten my information from Dr. Hammer's letters to me, and from the stenographic report of the trial. Dr. Hammer is the only instance I ever saw where, in a case of this kind, his own private statement of the case was worse against him than that given by the witnesses against him.

The whole testimony in the case is as follows:
Some children had quarreled at a public school. Dr. Hammer's son is a teacher in the public schools.

A man named Wheatcraft, a tremendously big and strong farmer, accused Dr. Hammer and used abusive language in a threatening manner to Dr. Hammer.

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

DR. M. R. HAMMER OF NEWTON, IOWA

Is Sent to the Penitentiary Because He is an Infidel.

Port Madison, Iowa, April 25, 1902, 1:20 at night.
Rev. C. C. Moore.

Dear Sir and Friend:—You will see, by the above, that I am at Port Madison, writing you by last letter as a free man this morning. I will be taken to the prison and locked up for three and a half years. We thought it was stayed off for a few weeks at least, but with one hour's notice I was taken from my family, and when the door of the penitentiary was opened to you I will be thrust in this morning.

Write Mr. Hammer at once, if you can and help her with your sympathy. Your Brother,
M. R. HAMMER.

P. S.—Send the Blade to my address, care Hon. N. N. Jones, Warden Penitentiary, Port Madison, Iowa, and I will send you as soon as I get out of this prison. Write me and I will answer as soon as I can. M. R. H.

EDITORIAL COMMENT.

I will explain Dr. Hammer's letter as tersely as possible to a justice to the facts.

I am in my way related to Dr. Hammer and have no interest in him other than an exceedingly good and valuable and honest and peaceable man who as a citizen, a physician, a husband and father and infidel and a Prohibitionist has spent his life, his energy and his means earnestly and intelligently and honestly in the happiness of the world.

In his personal habits he is a model of abstinence, not using liquor or tobacco or even tea or coffee.

My rather long life, now so long and so full of trouble and sorrow.

When I was put in the penitentiary because I was an infidel his letter of deep sympathy came immediately to my mind.

Dr. Hammer raised the money to pay my expenses to the annual picnic in Moffat's woods, three miles from Newton, where two years ago last fall, I was the principal speaker. A splendid feast was given to which Christians and infidels were alike invited and the good audience was probably principally of Christians. I was Dr. Hammer's guest while there and a most attentive host and hostess that he and his wife were. I never saw.

He is a poor man, though he seemed to have a large and active practice, but I think his patrons were largely of the penitentiary simply because he is an honest man.

The most cordial greetings passed between him and all of the many people he met when he was in.

The first person that he took me to was a young woman who was a Methodist and a hopelessly helpless invalid from years of rheumatism, she having expressed to him a desire to see me.

Dr. Hammer was just beginning to get gray and is a man about 5 feet and 9 inches tall, and a little more than ordinarily fleshy.

While he is not aggressive or unnecessarily offensive in the expression of his infidel opinions, he expresses them so freely that while I was speaking I pointed to him in the audience and said, "There is a man who will be sent to the penitentiary simply because he is an honest man."

I have known everything about this case from the start, and I sent him \$10 to assist him in his defense. I have never, until this time, said anything about the case in the Blade because his attorneys thought best that I should not do so.

I have gotten my information from Dr. Hammer's letters to me, and from the stenographic report of the trial. Dr. Hammer is the only instance I ever saw where, in a case of this kind, his own private statement of the case was worse against him than that given by the witnesses against him.

The whole testimony in the case is as follows:
Some children had quarreled at a public school. Dr. Hammer's son is a teacher in the public schools.

A man named Wheatcraft, a tremendously big and strong farmer, accused Dr. Hammer and used abusive language in a threatening manner to Dr. Hammer.

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

DR. M. R. HAMMER OF NEWTON, IOWA

Is Sent to the Penitentiary Because He is an Infidel.

Port Madison, Iowa, April 25, 1902, 1:20 at night.
Rev. C. C. Moore.

Dear Sir and Friend:—You will see, by the above, that I am at Port Madison, writing you by last letter as a free man this morning. I will be taken to the prison and locked up for three and a half years. We thought it was stayed off for a few weeks at least, but with one hour's notice I was taken from my family, and when the door of the penitentiary was opened to you I will be thrust in this morning.

Write Mr. Hammer at once, if you can and help her with your sympathy. Your Brother,
M. R. HAMMER.

P. S.—Send the Blade to my address, care Hon. N. N. Jones, Warden Penitentiary, Port Madison, Iowa, and I will send you as soon as I get out of this prison. Write me and I will answer as soon as I can. M. R. H.

EDITORIAL COMMENT.

I will explain Dr. Hammer's letter as tersely as possible to a justice to the facts.

I am in my way related to Dr. Hammer and have no interest in him other than an exceedingly good and valuable and honest and peaceable man who as a citizen, a physician, a husband and father and infidel and a Prohibitionist has spent his life, his energy and his means earnestly and intelligently and honestly in the happiness of the world.

In his personal habits he is a model of abstinence, not using liquor or tobacco or even tea or coffee.

My rather long life, now so long and so full of trouble and sorrow.

When I was put in the penitentiary because I was an infidel his letter of deep sympathy came immediately to my mind.

Dr. Hammer raised the money to pay my expenses to the annual picnic in Moffat's woods, three miles from Newton, where two years ago last fall, I was the principal speaker. A splendid feast was given to which Christians and infidels were alike invited and the good audience was probably principally of Christians. I was Dr. Hammer's guest while there and a most attentive host and hostess that he and his wife were. I never saw.

He is a poor man, though he seemed to have a large and active practice, but I think his patrons were largely of the penitentiary simply because he is an honest man.

The most cordial greetings passed between him and all of the many people he met when he was in.

The first person that he took me to was a young woman who was a Methodist and a hopelessly helpless invalid from years of rheumatism, she having expressed to him a desire to see me.

Dr. Hammer was just beginning to get gray and is a man about 5 feet and 9 inches tall, and a little more than ordinarily fleshy.

While he is not aggressive or unnecessarily offensive in the expression of his infidel opinions, he expresses them so freely that while I was speaking I pointed to him in the audience and said, "There is a man who will be sent to the penitentiary simply because he is an honest man."

I have known everything about this case from the start, and I sent him \$10 to assist him in his defense. I have never, until this time, said anything about the case in the Blade because his attorneys thought best that I should not do so.

I have gotten my information from Dr. Hammer's letters to me, and from the stenographic report of the trial. Dr. Hammer is the only instance I ever saw where, in a case of this kind, his own private statement of the case was worse against him than that given by the witnesses against him.

The whole testimony in the case is as follows:
Some children had quarreled at a public school. Dr. Hammer's son is a teacher in the public schools.

A man named Wheatcraft, a tremendously big and strong farmer, accused Dr. Hammer and used abusive language in a threatening manner to Dr. Hammer.

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

DR. M. R. HAMMER OF NEWTON, IOWA

Is Sent to the Penitentiary Because He is an Infidel.

Port Madison, Iowa, April 25, 1902, 1:20 at night.
Rev. C. C. Moore.

Dear Sir and Friend:—You will see, by the above, that I am at Port Madison, writing you by last letter as a free man this morning. I will be taken to the prison and locked up for three and a half years. We thought it was stayed off for a few weeks at least, but with one hour's notice I was taken from my family, and when the door of the penitentiary was opened to you I will be thrust in this morning.

Write Mr. Hammer at once, if you can and help her with your sympathy. Your Brother,
M. R. HAMMER.

P. S.—Send the Blade to my address, care Hon. N. N. Jones, Warden Penitentiary, Port Madison, Iowa, and I will send you as soon as I get out of this prison. Write me and I will answer as soon as I can. M. R. H.

EDITORIAL COMMENT.

I will explain Dr. Hammer's letter as tersely as possible to a justice to the facts.

I am in my way related to Dr. Hammer and have no interest in him other than an exceedingly good and valuable and honest and peaceable man who as a citizen, a physician, a husband and father and infidel and a Prohibitionist has spent his life, his energy and his means earnestly and intelligently and honestly in the happiness of the world.

In his personal habits he is a model of abstinence, not using liquor or tobacco or even tea or coffee.

My rather long life, now so long and so full of trouble and sorrow.

When I was put in the penitentiary because I was an infidel his letter of deep sympathy came immediately to my mind.

Dr. Hammer raised the money to pay my expenses to the annual picnic in Moffat's woods, three miles from Newton, where two years ago last fall, I was the principal speaker. A splendid feast was given to which Christians and infidels were alike invited and the good audience was probably principally of Christians. I was Dr. Hammer's guest while there and a most attentive host and hostess that he and his wife were. I never saw.

He is a poor man, though he seemed to have a large and active practice, but I think his patrons were largely of the penitentiary simply because he is an honest man.

The most cordial greetings passed between him and all of the many people he met when he was in.

The first person that he took me to was a young woman who was a Methodist and a hopelessly helpless invalid from years of rheumatism, she having expressed to him a desire to see me.

Dr. Hammer was just beginning to get gray and is a man about 5 feet and 9 inches tall, and a little more than ordinarily fleshy.

While he is not aggressive or unnecessarily offensive in the expression of his infidel opinions, he expresses them so freely that while I was speaking I pointed to him in the audience and said, "There is a man who will be sent to the penitentiary simply because he is an honest man."

I have known everything about this case from the start, and I sent him \$10 to assist him in his defense. I have never, until this time, said anything about the case in the Blade because his attorneys thought best that I should not do so.

I have gotten my information from Dr. Hammer's letters to me, and from the stenographic report of the trial. Dr. Hammer is the only instance I ever saw where, in a case of this kind, his own private statement of the case was worse against him than that given by the witnesses against him.

The whole testimony in the case is as follows:
Some children had quarreled at a public school. Dr. Hammer's son is a teacher in the public schools.

A man named Wheatcraft, a tremendously big and strong farmer, accused Dr. Hammer and used abusive language in a threatening manner to Dr. Hammer.

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

DR. M. R. HAMMER OF NEWTON, IOWA

Is Sent to the Penitentiary Because He is an Infidel.

Port Madison, Iowa, April 25, 1902, 1:20 at night.
Rev. C. C. Moore.

Dear Sir and Friend:—You will see, by the above, that I am at Port Madison, writing you by last letter as a free man this morning. I will be taken to the prison and locked up for three and a half years. We thought it was stayed off for a few weeks at least, but with one hour's notice I was taken from my family, and when the door of the penitentiary was opened to you I will be thrust in this morning.

Write Mr. Hammer at once, if you can and help her with your sympathy. Your Brother,
M. R. HAMMER.

P. S.—Send the Blade to my address, care Hon. N. N. Jones, Warden Penitentiary, Port Madison, Iowa, and I will send you as soon as I get out of this prison. Write me and I will answer as soon as I can. M. R. H.

EDITORIAL COMMENT.

I will explain Dr. Hammer's letter as tersely as possible to a justice to the facts.

I am in my way related to Dr. Hammer and have no interest in him other than an exceedingly good and valuable and honest and peaceable man who as a citizen, a physician, a husband and father and infidel and a Prohibitionist has spent his life, his energy and his means earnestly and intelligently and honestly in the happiness of the world.

In his personal habits he is a model of abstinence, not using liquor or tobacco or even tea or coffee.

My rather long life, now so long and so full of trouble and sorrow.

When I was put in the penitentiary because I was an infidel his letter of deep sympathy came immediately to my mind.

Dr. Hammer raised the money to pay my expenses to the annual picnic in Moffat's woods, three miles from Newton, where two years ago last fall, I was the principal speaker. A splendid feast was given to which Christians and infidels were alike invited and the good audience was probably principally of Christians. I was Dr. Hammer's guest while there and a most attentive host and hostess that he and his wife were. I never saw.

He is a poor man, though he seemed to have a large and active practice, but I think his patrons were largely of the penitentiary simply because he is an honest man.

The most cordial greetings passed between him and all of the many people he met when he was in.

The first person that he took me to was a young woman who was a Methodist and a hopelessly helpless invalid from years of rheumatism, she having expressed to him a desire to see me.

Dr. Hammer was just beginning to get gray and is a man about 5 feet and 9 inches tall, and a little more than ordinarily fleshy.

While he is not aggressive or unnecessarily offensive in the expression of his infidel opinions, he expresses them so freely that while I was speaking I pointed to him in the audience and said, "There is a man who will be sent to the penitentiary simply because he is an honest man."

I have known everything about this case from the start, and I sent him \$10 to assist him in his defense. I have never, until this time, said anything about the case in the Blade because his attorneys thought best that I should not do so.

I have gotten my information from Dr. Hammer's letters to me, and from the stenographic report of the trial. Dr. Hammer is the only instance I ever saw where, in a case of this kind, his own private statement of the case was worse against him than that given by the witnesses against him.

The whole testimony in the case is as follows:
Some children had quarreled at a public school. Dr. Hammer's son is a teacher in the public schools.

A man named Wheatcraft, a tremendously big and strong farmer, accused Dr. Hammer and used abusive language in a threatening manner to Dr. Hammer.

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

DR. M. R. HAMMER OF NEWTON, IOWA

Is Sent to the Penitentiary Because He is an Infidel.

Port Madison, Iowa, April 25, 1902, 1:20 at night.
Rev. C. C. Moore.

Dear Sir and Friend:—You will see, by the above, that I am at Port Madison, writing you by last letter as a free man this morning. I will be taken to the prison and locked up for three and a half years. We thought it was stayed off for a few weeks at least, but with one hour's notice I was taken from my family, and when the door of the penitentiary was opened to you I will be thrust in this morning.

Write Mr. Hammer at once, if you can and help her with your sympathy. Your Brother,
M. R. HAMMER.

P. S.—Send the Blade to my address, care Hon. N. N. Jones, Warden Penitentiary, Port Madison, Iowa, and I will send you as soon as I get out of this prison. Write me and I will answer as soon as I can. M. R. H.

EDITORIAL COMMENT.

I will explain Dr. Hammer's letter as tersely as possible to a justice to the facts.

I am in my way related to Dr. Hammer and have no interest in him other than an exceedingly good and valuable and honest and peaceable man who as a citizen, a physician, a husband and father and infidel and a Prohibitionist has spent his life, his energy and his means earnestly and intelligently and honestly in the happiness of the world.

In his personal habits he is a model of abstinence, not using liquor or tobacco or even tea or coffee.

My rather long life, now so long and so full of trouble and sorrow.

When I was put in the penitentiary because I was an infidel his letter of deep sympathy came immediately to my mind.

Dr. Hammer raised the money to pay my expenses to the annual picnic in Moffat's woods, three miles from Newton, where two years ago last fall, I was the principal speaker. A splendid feast was given to which Christians and infidels were alike invited and the good audience was probably principally of Christians. I was Dr. Hammer's guest while there and a most attentive host and hostess that he and his wife were. I never saw.

He is a poor man, though he seemed to have a large and active practice, but I think his patrons were largely of the penitentiary simply because he is an honest man.

The most cordial greetings passed between him and all of the many people he met when he was in.

The first person that he took me to was a young woman who was a Methodist and a hopelessly helpless invalid from years of rheumatism, she having expressed to him a desire to see me.

Dr. Hammer was just beginning to get gray and is a man about 5 feet and 9 inches tall, and a little more than ordinarily fleshy.

While he is not aggressive or unnecessarily offensive in the expression of his infidel opinions, he expresses them so freely that while I was speaking I pointed to him in the audience and said, "There is a man who will be sent to the penitentiary simply because he is an honest man."

I have known everything about this case from the start, and I sent him \$10 to assist him in his defense. I have never, until this time, said anything about the case in the Blade because his attorneys thought best that I should not do so.

I have gotten my information from Dr. Hammer's letters to me, and from the stenographic report of the trial. Dr. Hammer is the only instance I ever saw where, in a case of this kind, his own private statement of the case was worse against him than that given by the witnesses against him.

The whole testimony in the case is as follows:
Some children had quarreled at a public school. Dr. Hammer's son is a teacher in the public schools.

A man named Wheatcraft, a tremendously big and strong farmer, accused Dr. Hammer and used abusive language in a threatening manner to Dr. Hammer.

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and if you hit me I will kill you."

Hammer said to Wheatcraft: "I will give you a dollar to hit me, and

[From Lexington Leader]

PROF. GREHAN

Taunts the Heathen Editor With the Hopelessness of the Atheistic Doctrine.

Editor LEADER.—Since Charles Moore accepts it as a compliment to be the atheist in America I will be liberal enough to extend to him the same. But one greater ever lived. Baron De Holbach was not an out and out atheist. J. J. Rousseau was not an out and out atheist. Voltaire was simply a scoffer through spite. Tom Paine was too much under the influence of Benjamin Franklin to fight against social and political progress to be an avowed atheist. The greatest and the fairest atheist that history records was Robert Owen. He was fair in his. He constructed or endeavored to construct a substitute for Christianity; that is Robert Owen did not want to take away anything from any human thing without giving that human being something in the place of it. However, he never had a profound respect for the man. He published a challenge to the clergy of the whole world in the "Enquirer," Ireland, Scotland and Wales, swallowed the pill gracefully, but in humiliating decision of the matter he crossed the Atlantic with the challenge ahead of him. The Broomers and Talmages of the era challenged to Alexander Campbell met this victorious hero in Cincinnati. The victims of the "No God" broke down in tears and spoke for hours at a time without reply and Owen fighting gamely at times dissolved into the reputation of a Londoner. He of Nazareth held good as the author of life and salvation, the author of light, elevation and human progress, and Moore can not prove that Confucius is the original author of the golden rule. Confucius may have stolen it and quoted it, he is not the only one who has done so.

Every one of Robert Owen's fundamental rules or laws of human nature are true and every one of them accounts for the existence of the human race, whereas, I dare Mr. Moore to account for it, except by the first verse of the Bible. The idea of a God is a thing which has been in the world and can be accounted for only as I said. It is not a thing which the human mind has never originated it. Let any decent scholar show me a single instance of all the faculties capable of the origination and I will join Charles Moore to morrow. Memory cannot originate, knowledge cannot do it, imagination cannot touch it. Reason is entirely too short for the job. There is no such thing as the power and elasticity about protestantism that is daring and attractive but on its own mind is too short for nature's provision and redemption and so is Charles Moore and all the little shallow satellites of his. His religious negation never built up any thing nor did it. Newton found nothing in it. Herschel found nothing in it. John Wesley found nothing in it. Frederick the Great found nothing in it. Washington found nothing in it. Columbus thought, James Madison found nothing in it. Neither did Robert Burns, Tom Moore, Daniel O'Connell, Abraham Lincoln, William McKinley, nor did the late Allan Ramsey the Scotch poet, Richelieu, Lady Mary Wortley Montague, Gutenberg, Faust nor Voltaire and I am not a valuable aid to human progress that can be traced to atheism, so for God's sake shut up or put me to rest full of utterance on this subject and afraid of no atheistic talent. B. N. GREHAN.

HEATHEN'S REPLY

Editor Moore Retorts to the Answer of Prof. Grehan.

"Quakerism," April 22, E. M. Editor LEADER.—Have just finished reading Prof. Grehan's "Come Back in your issue of April 21." "All things come from that which was," certain to do so. "Come back in your issue of April 21." For years I have sought a religious discussion with some competent Lexington man, and I have not found the question of the existence of a God. While I would gladly have been a part of your good school in your city I preferred a non-professional religiousist. There is not a man in Lexington for this purpose I would have preferred to Prof. Grehan. He and I were educated at the same college. He some years before me. He has for years been a professional educator and has been superintendent of the public schools of this county and your city. His reputation as a gentleman is absolutely unimpaired and his son, on the staff of your paper, has long been my friend. Every consideration of policy and expedience, if not of higher motive, dictates that in this discussion I should be conservative and kind, and I believe I will be. If Prof. Grehan is not both of these it will be his loss and my gain. He evidently appreciates that, logically, the burden of proof is on him. For young readers I will explain that this means that I do not have to prove that there is no God, but simply to answer Prof. G.'s arguments that there is a God. I write the word "God" with a capital initial simply to distinguish it from typographical use and not because the word arouses any more reverence in me than the words "Hercules" or "ghost," which, hoholohn or rabbit foot. In Prof. G.'s first article that ranked me superior to Voltaire and I am not blushed so audibly that you might have heard it over the telephone, but I made no protest, and now you are coming to hard pan facts and buncombe and blarney don't you. It is simply absurd to say that I am a great atheist who ever lived except Robert Owen. The statement is absurd, generally and the exception is not especially. The Professor really meant to say that I was the greatest atheist that ever specially struck Lexington. I have been a part of the infidel literature in which I include the Bible for forty years, and Robert Owen is

scarcely known to infidel propagandists. He is specially known to the religious sect to which Prof. Grehan belongs. Knows variously as "Christians," "Disciples," and "Campbellites," simply because he had a debate with Alexander Campbell, a good old superstitious Scotchman, with a fair modicum of the burning of his day and country and whom it is scarcely possible that Prof. Grehan could have loved as intimately and devotedly as I have done ever since I first knew him at my own home and soon after as the honored guest of his home. I dare Mr. Moore to account for it except by the first verse of the Bible. The idea of a God is a thing which has been in the world and can be accounted for only as I said. It is not a thing which the human mind has never originated it. Let any decent scholar show me a single instance of all the faculties capable of the origination and I will join Charles Moore to morrow. Memory cannot originate, knowledge cannot do it, imagination cannot touch it. Reason is entirely too short for the job. There is no such thing as the power and elasticity about protestantism that is daring and attractive but on its own mind is too short for nature's provision and redemption and so is Charles Moore and all the little shallow satellites of his. His religious negation never built up any thing nor did it. Newton found nothing in it. Herschel found nothing in it. John Wesley found nothing in it. Frederick the Great found nothing in it. Washington found nothing in it. Columbus thought, James Madison found nothing in it. Neither did Robert Burns, Tom Moore, Daniel O'Connell, Abraham Lincoln, William McKinley, nor did the late Allan Ramsey the Scotch poet, Richelieu, Lady Mary Wortley Montague, Gutenberg, Faust nor Voltaire and I am not a valuable aid to human progress that can be traced to atheism, so for God's sake shut up or put me to rest full of utterance on this subject and afraid of no atheistic talent. B. N. GREHAN.

With these men I compare about as an old-fashioned tallow candle would with the electric tower at the Illinois Pen-Ann. While I highly appreciate the Professor's complaisance must insist that "business is business." Neither, Paine nor Franklin were ever approximately equalled. Paine said, "There is no God, and one only." Voltaire was a scoffer, so was the Bible writer. "The fool hath said in his heart there is no God." Prof. Grehan says "The victims of the 'No God' broke down in tears and spoke for hours at a time without reply and Owen fighting gamely at times dissolved into the reputation of a Londoner. He of Nazareth held good as the author of life and salvation, the author of light, elevation and human progress, and Moore can not prove that Confucius is the original author of the golden rule. Confucius may have stolen it and quoted it, he is not the only one who has done so."

Every one of Robert Owen's fundamental rules or laws of human nature are true and every one of them accounts for the existence of the human race, whereas, I dare Mr. Moore to account for it, except by the first verse of the Bible. The idea of a God is a thing which has been in the world and can be accounted for only as I said. It is not a thing which the human mind has never originated it. Let any decent scholar show me a single instance of all the faculties capable of the origination and I will join Charles Moore to morrow. Memory cannot originate, knowledge cannot do it, imagination cannot touch it. Reason is entirely too short for the job. There is no such thing as the power and elasticity about protestantism that is daring and attractive but on its own mind is too short for nature's provision and redemption and so is Charles Moore and all the little shallow satellites of his. His religious negation never built up any thing nor did it. Newton found nothing in it. Herschel found nothing in it. John Wesley found nothing in it. Frederick the Great found nothing in it. Washington found nothing in it. Columbus thought, James Madison found nothing in it. Neither did Robert Burns, Tom Moore, Daniel O'Connell, Abraham Lincoln, William McKinley, nor did the late Allan Ramsey the Scotch poet, Richelieu, Lady Mary Wortley Montague, Gutenberg, Faust nor Voltaire and I am not a valuable aid to human progress that can be traced to atheism, so for God's sake shut up or put me to rest full of utterance on this subject and afraid of no atheistic talent. B. N. GREHAN.

Neither Confucius nor Jesus covered the whole ground in the "golden rule" that the whole world has accepted and supplemented the main idea that Confucius had announced. Prof. Grehan's words are more than enough to account for it except by the first verse of the Bible. The idea of a God is a thing which has been in the world and can be accounted for only as I said. It is not a thing which the human mind has never originated it. Let any decent scholar show me a single instance of all the faculties capable of the origination and I will join Charles Moore to morrow. Memory cannot originate, knowledge cannot do it, imagination cannot touch it. Reason is entirely too short for the job. There is no such thing as the power and elasticity about protestantism that is daring and attractive but on its own mind is too short for nature's provision and redemption and so is Charles Moore and all the little shallow satellites of his. His religious negation never built up any thing nor did it. Newton found nothing in it. Herschel found nothing in it. John Wesley found nothing in it. Frederick the Great found nothing in it. Washington found nothing in it. Columbus thought, James Madison found nothing in it. Neither did Robert Burns, Tom Moore, Daniel O'Connell, Abraham Lincoln, William McKinley, nor did the late Allan Ramsey the Scotch poet, Richelieu, Lady Mary Wortley Montague, Gutenberg, Faust nor Voltaire and I am not a valuable aid to human progress that can be traced to atheism, so for God's sake shut up or put me to rest full of utterance on this subject and afraid of no atheistic talent. B. N. GREHAN.

DEAD TALMAGE AND DEAD INGERSOLL.

Talmage and Ingersoll were, respectively, the most distinguished Christian and the most distinguished infidel in America.

Nothing can better illustrate the decadence of Christianity than the way in which the American press viewed the deaths of these two men. There was hardly a paper of any standing in the United States that did not have something to say of Ingersoll at his death. I do not remember to have seen that any such paper had anything unkind to say of him.

On the other hand among the very first papers in America there is much that is said disparaging about Talmage. I give some of these that have been printed in the Courier-Journal. They are as follows:

A Great Money Maker. In his prime Talmage is said to have made more money than the President of the United States. It is not disputed that he made more than any other clergyman in the world. His salary from his Brooklyn congregation was \$12,000 a year. From a single firm he received \$5,000 a year. As editor of a religious paper he received \$5,000 a year, and his lectures were so successful that he would be refused a lecture because it would be a loss with a proposed trip to Europe.

Mr. Talmage once boasted that he could make \$1,000 a day. It was estimated that he was worth \$1,500,000, but his friends said that his worth was only a quarter of that sum. Much of his money he invested in Brooklyn mortgages. — Chicago Inter-Ocean.

The Crockery Charges.

The Brooklyn Crockery charges against Dr. Talmage were brought before the Brooklyn Presbytery in February, 1878, that he had been guilty of "falseness, deceit and infidelity" in his religious teaching. The specifications were as follows:

"First—Deceit and falseness in the matter of his withdrawal from the editorship of the Christian at Work in October, 1875.

"Second—Causing false statements to be made in defense of his actions in connection with the withdrawal.

"Third—Saying falsely that the Talmage was a free church, when it was not.

"Fourth—Falsely charging the Rev. L. W. Hathaway in the winter of 1875 with dishonesty, and then denying the charge.

"Fifth—Trying to secure false subscriptions to the Talmage organ, in order to induce others to subscribe.

"Sixth—Speaking deceitfully as to the number of converts to the Christian at Work.

"Seventh—Publicly and falsely stating from his pulpit on Sunday, February 18, 1878, that he had been guilty of perjury when he knew he was to be tried for falsehood, deceit and infidelity.

"Eighth—Saying that the Talmage was a free church, when it was not.

"Ninth—Saying that the Talmage was a free church, when it was not.

"Tenth—Saying that the Talmage was a free church, when it was not.

"Eleventh—Saying that the Talmage was a free church, when it was not.

"Twelfth—Saying that the Talmage was a free church, when it was not.

"Thirteenth—Saying that the Talmage was a free church, when it was not.

"Fourteenth—Saying that the Talmage was a free church, when it was not.

"Fifteenth—Saying that the Talmage was a free church, when it was not.

"Sixteenth—Saying that the Talmage was a free church, when it was not.

"Seventeenth—Saying that the Talmage was a free church, when it was not.

"Eighteenth—Saying that the Talmage was a free church, when it was not.

"Nineteenth—Saying that the Talmage was a free church, when it was not.

"Twentieth—Saying that the Talmage was a free church, when it was not.

"Twenty-first—Saying that the Talmage was a free church, when it was not.

"Twenty-second—Saying that the Talmage was a free church, when it was not.

"Twenty-third—Saying that the Talmage was a free church, when it was not.

"Twenty-fourth—Saying that the Talmage was a free church, when it was not.

was "straight goods." I have before me the columns of the reply in his own handwriting. It simply reads:

"Dear Sir:—The above (clipping) is correct. It is a part of a speech delivered in the Court House at Chicago in 1876. Yours truly,

W. G. INGERSOLL.

In this connection it might be well to reproduce a letter of Prof. T. H. Huxley, long since dead, printed recently in the "Daily Blade" on this same subject.

In a letter addressed to Mr. E. T. Colburn, of Boston, England, in 1863, Huxley says:

"Dear Sir:—I understand that you ask me what I think about alcohol as a stimulant to the brain in mental work."

"Speaking for myself, and perhaps I may add, for persons of my temperament, I can say, without hesitation, that I would just as soon take a dose of ARSENIC AS I WOULD OF ALCOHOL, under such circumstances. Indeed, on the whole, I SHOULD THINK THE ARSENIC SAFER, LESS LIKELY TO LEAD TO MORAL DEGRADATION."

It would be better to die outright than to be alcoholized before death.

"If a man cannot do brain work without stimulants of any kind, he had better not do it at all. It is an indication of nature's part that she did not mean him to be a hard worker."

Now neither Col. Ingersoll nor Prof. Huxley were iron-clad total abstainers. Occasionally each took a nip for the same reason that we drink occasionally—a dash of vinegar on boiled cabbage—because it "tastes good." But both were men of high moral character.

It was not until it was found out that the stuff did them any good when they and everybody else knew that it did a positive harm. Both these men had brains enough to know that any drug that made one "feel good" for the next day is a positive injury, no matter how good it may seem to be.

People who call themselves "free-thinkers," and who sit up nights to get rid of their "free-thought," are "free-thinkers" at all, for two reasons:

1. In nineteen cases out of a hundred, they are not free-thinkers at all, but chained, hood, boots and breeches, to the skeleton of appetite.

2. They are not even "free-thinkers," for the reason that anybody who really thinks knows that the average use of alcohol is an injury to every one who uses it.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

It is not best thought in the infidel world today is dead set against drink and the infidel social. The best thought in the infidel world is dead set against drink and the infidel social.

HOT SPRINGS, ARKANSAS
The World's Famous Health Resort.

Through Pullman Drawing Room Sleeping Cars Are Run
Daily Between Chicago and Hot Springs.
Dining Cars Between Chicago and Memphis.

3 Fast Trains Daily
Between
Memphis
Hot Springs
Chicago
St. Louis
St. Paul
Minneapolis
Portland
Seattle
Tacoma
Vancouver
San Francisco
San Jose
San Diego
Los Angeles
Oakland
Portland
Seattle
Tacoma
Vancouver
San Francisco
San Jose
San Diego
Los Angeles
Oakland

\$468.00

Subscribed for the Linotype
Up to April 30.

At the time I wrote this, March 15, 1878, had been subscribed on the amount of \$500 that I ask for to make the first payment on a Linotype machine, and I have been able to pay the balance in the installments that are allowed.

If more than this is subscribed by the time this goes to press for the Blade of March 23, the large figures at the top of this account will be changed to show the amount of the subscription.

Of course I cannot tell any better than any of you can, whether or not I will get the \$500. I guess that my chances are about even—one out of two.

If I get that \$500, I am going to start, on the very next day, on my effort to get instant readers for the Blade in three years, if I live, with the belief that the work will be earnestly prosecuted by my friends if I die before that time.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

LOUISVILLE, HENDERSON & ST. LOUIS RY

Stations. No. 1. No. 2. No. 3.
Daily Ex. Daily Ex. Daily Ex.
Sunday. Sunday. Sunday.

